

DEC 6 1928

PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

The Classical Weekly

Published on Monday, October 1 to May 31, except in weeks in which there is a legal or School holiday (Election Day, Thanksgiving Day, Christmas Day, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Decoration Day). Place of Publication, Barnard College, New York City. In United States of America, \$2.00 per volume; elsewhere, \$2.50. Address all communications to Charles Knapp, at 1737 Sedgwick Avenue, New York City. Entered as second-class matter, November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate provided for in Section 1103, Act of October 3, 1917, authorized June 28, 1918.

VOL. XXII, No. 8

MONDAY, DECEMBER 3, 1928

WHOLE No. 592

For High School Latin Courses

ELEMENTARY LATIN SECOND LATIN BOOK

By Ullman and Henry

Fully meet the recommendations and requirements of the American Classical League. Correlative studies are one of the important features. Ample and beautifully illustrated. Much supplementary reading.

ELEMENTARY LATIN \$1.40

SECOND LATIN BOOK \$1.68

PROGRESS TESTS IN LATIN

By Ullman and Smalley

Seventy-three tests covering all the important phases of Latin study: vocabulary, word study, sentence structure, pronunciation, syntax, and Roman civilization. Designed to accompany the Ullman and Henry textbooks but may be used with any standard text. \$.84.

LATIN GRAMMAR

By Herbert Charles Elmer

A scientific and up-to-date grammar. It is based on the recently revealed facts of Latin grammar and hence is free from errors which have unwittingly come down through the years since the first Grammars. Also, it offers only so much of the subject as is directly usable in High School and early years of College. \$1.48.

THE MACMILLAN COMPANY

New York

Boston

Chicago

Dallas

Atlanta

San Francisco



THE HARVARD TESTS IN LATIN

AN accurate gauge of the progress of students in the various phases of the study of Latin, with due allowance for variable standards. There are twelve tests: five in vocabulary, two in syntax, and five in morphology. The tests in each group are practically equivalent in form, scope, and difficulty. Each form is accompanied by full directions for its use.

The words, constructions, and forms used in the tests are based on a close study of available statistics and on the investigations of the author, Arthur Inglis, of the Graduate School of Harvard University. *Catalogue price \$0.48 for each form of 30 copies.*

GINN AND COMPANY

Boston New York Chicago Atlanta Dallas Columbus San Francisco

The Classical Weekly

VOLUME XXII, No. 8

MONDAY, DECEMBER 3, 1928

WHOLE No. 592

THE TESTUDO

Some time ago I received a letter from the Director of the Bureau of Visual Education in a far western city. This letter quoted certain words from Harper's Dictionary of Classical Literature and Antiquities, edited by Harry Thurston Peck (New York, American Book Company, 1896). The quotation was taken from the article *Testudo* (pages 1544-1545), as follows:

...The shields fitted so closely together as to present one unbroken surface without any interstices between them, and were also so firm that men could walk upon them, and even horses and chariots be driven over them....

The writer asked me to give him the authority for the foregoing statement; he offered to pay me for any research that might be involved in discovering the authority! Now it took me less than one minute to discover the authority. I knew perfectly well that Harper's Dictionary of Classical Literature and Antiquities had been based in very large degree upon a well known work, entitled *A Dictionary of Greek and Roman Antiquities*³, edited by William Smith, William Wayte, and G. E. Marindin (2 volumes, London, John Murray, 1891). I pause for a moment to make a pertinent comment. A city system or a state system of education whose library does not contain such a book as Smith's Dictionary of Greek and Roman Antiquities has no business whatever, in my opinion, to be undertaking to issue, as this Bureau of Education was undertaking to issue, a pamphlet or manual of any sort for the instruction of its teachers. An individual may be forgiven if he does not possess a copy of Smith's Dictionary, but a city or state system cannot be forgiven for failure to own such an indispensable book.

I feel sure that it will be of interest to many if I quote from Smith's Dictionary in entirety a paragraph from the article *Testudo*.

4. The name of *Testudo* was also applied to the covering made by a close body of soldiers: the soldiers of the outside rank placing their long semi-cylindrical shaped shields (*clipei*...) in front, and the others placing their flat shields (*scuta*...) over their heads to secure themselves against the darts of the enemy. The shields fitted so closely together as to present one unbroken surface without any interstices between them, and were also so firm that men could walk upon them, and even horses and chariots be driven over them (Dio Cass. xlix. 30). A *testudo* was formed (*testudinem facere*) either in battle to ward off the arrows and other missiles of the enemy (cf. Liv. x. 29, 6, 12; and *phalange facta* in Caes. *Bell. Gall.* i. 24), or, which was more frequently the case, to form a protection to the soldiers when they advanced to the walls or gates of a town for the purpose of attacking them (Dio Cass. *l. c.*; Liv. x. 43; xxxi. 39, 14; xxxiv. 39, 6;—Caes. *B. G.* ii. 6; Sall. *Jug.* 94; Tac. *Ann.* xiii. 39; *Hist.* iii. 27, 31...). Sometimes the shields were disposed in such a way as to make the *testudo* slope. The soldiers in the first line stood upright, those in the second

stooped a little, and each line successively was a little lower than the preceding down to the last, where the soldiers rested on one knee. Such a disposition of the shields was called *Fastigata testudo*, on account of their sloping like the roof of a building... (Polyb. xxviii. 12). The advantages of this plan were obvious: the stones and missiles thrown upon the shields rolled off them like water from a roof; besides which, other soldiers frequently advanced upon them to attack the enemy upon the walls. The Romans were accustomed to form this kind of *testudo*, as an exercise, in the games of the Circus (Liv. xlv. 9; Polyb. xxviii. 12).

I give now Dio Cassius 49. 29-31, in the version by Earnest Cary (Loeb Classical Library):

...by good fortune <Antony's soldiers> hit upon the following idea. One day, when they fell into an ambush and were being struck by dense showers of arrows, they suddenly formed the *testudo* by joining their shields, and rested their left knees on the ground. The barbarians, who had never seen anything of the kind before, thought that they had fallen from their wounds and needed only one finishing blow; so they threw aside their bows, leaped from their horses, and drawing their daggers, came up close to put an end to them. At this the Romans sprang to their feet, extended their battle-line at the word of command, and confronting the foe face to face, fell upon them, each one upon the man nearest him, and cut down great numbers, since they were contending in full armour against unprotected men, men prepared against men off their guard, heavy infantry against archers, Romans against barbarians. All the survivors immediately retired and no one followed them thereafter.

This *testudo* and the way in which it is formed are as follows. The baggage animals, the light-armed troops, and the cavalry are placed in the centre of the army. The heavy-armed troops who use the oblong, curved, and cylindrical shields are drawn up around the outside, making a rectangular figure; and, facing outward and holding their arms at the ready, they enclose the rest. The others, who have flat shields, form a compact body in the centre and raise their shields over the heads of all the others, so that nothing but shields can be seen in every part of the phalanx alike and all the men by the density of the formation are under shelter from missiles. Indeed, it is so marvelously strong that men can walk upon it, and whenever they come to a narrow ravine, even horses and vehicles can be driven over it. Such is the plan of this formation, and for this reason it has received the name *testudo*, with reference both to its strength and to the excellent shelter it affords. They use it in two ways; either they approach some fort to assault it, often even enabling men to scale the very walls, or sometimes, when they are surrounded by archers, they all crouch together—even the horses being taught to kneel or lie down—and thereby cause the foe to think that they are exhausted; then, when the enemy draws near, they suddenly rise and throw them into consternation.

The *testudo*, then, is the kind of device just described....

Some years ago a very interesting use of the *testudo* was made by a Freshman class at Columbia College. In those days, in late September or very early October, the annual Flag Rush was held. A stout timber was

set solidly in the ground. Near the top of it were several cross-arms, and on the very top was the flag. The Sophomores had the task of defending the flag. They had in their favor two decided advantages. First, as the result of having spent a year together in College, they knew something about one another and of course they knew what leaders to select. In the second place, they had the great advantage of position, in that they were massed about the post. The job of the Freshmen was to force their way, if possible, through the serried ranks of the Sophomores, climb up the pole, and pull down the flag. Year after year the Freshmen failed to capture the flag. The cross-arms on the pole must have seemed to one class after another to be grinning sardonically at the futile efforts of the Freshmen. In what follows I am relying upon the statements of others; I was not fortunate enough to see the thing itself. One year somebody got a brilliant idea. The Freshmen, locking arms around one another, massed in wedge shape some distance away from the Sophomores gathered about the pole. Presently the mass of Freshmen got under way, moving, of course, very, very slowly in order that the mass might keep in step. Such a mass as that was irresistible; the Freshmen plowed their way through the Sophomores up to the pole. It was then an easy matter for a light and nimble Freshman to run along over the shoulders of his classmates, make his way to the pole, and grasp the cross-arms that year after year had mocked and tantalized preceding Freshmen. In another second the Freshman had reached the top of the pole, caught the flag, and made his way back down to the ground over the shoulders of his comrades.

Yet we hear over and over again that the Classics have no meaning for modern life.

CHARLES KNAPP

THE OXFORD "SMALLS" AND SOME OTHER MATTERS¹

"Smalls" is the name in student slang for the examinations known as Responsions, which are given four times a year at Oxford University for admission to the undergraduate courses. The questions in the Latin examinations, some of which I saw for the first time two years ago, have filled me with increasing wonder and admiration, so that I venture now to give you a brief analysis of the questions in my possession. Let me say, in passing, that I have six complete examinations and the prose parts of six others, all dated since 1922². Each examination consists of two parts. One is a paragraph of English narrative about fourteen lines long, to be translated into Latin with two hours as the time allowance; the other part consists of two separate paragraphs of Latin, totaling about twenty-eight or thirty lines, with two hours allowed for the translation into English.

The paragraphs to be translated into Latin are simple little stories, such as the incident of King Canute

and his courtiers, an account of lion hunting, the story of Tarpeia, incidents of the war in Gaul, the story of a little boy bitten by a crab, etc. They are written in flowing English, with many compound sentences affording ample chance for the student to use the subordinate clauses and participial phrases so common in Latin. Conspicuous for their absence are the more difficult constructions, such as we High School teachers boldly attempt to vanquish in the third and the fourth years of our course. In all twelve papers I found but one conditional sentence; that sentence was quoted in such a way that it might be conquered by any brave heart that was master of indirect statement. There is also only one relative clause of characteristic; that, oddly enough, was of the kind we do not meet at all in High School Latin since we have stopped reading the Niobe story—a relative clause after a comparative with *quam*. There are no independent uses of the subjunctive, no *quin*-clauses or *quominus*-clauses, no lengthy passages of indirect discourse. There are some constructions for which we do not find time in the second year, and which we touch so lightly, even later, that we do not feel that we can give them adequate treatment, e. g. the tense with verbs of promising, *antequam*-clauses and *priusquam*-clauses expressing intention, uses of *dum*, impersonal verbs used with result clauses, the use of *ex* and the ablative with numerals, the impersonal construction with verbs of saying. These constructions are all simple in idea, requiring only practice for facile use.

The twelve exercises, which amounted to 1250 words when put into Latin, required a total of 456 different words, over 90% of which are common in Caesar.

The paragraphs for translation from Latin into English are from the following sources: the Gallic War, three; the African War, two; the Civil War, two; Fasti, two; Fabulae Aesopiae of Phaedrus, one (adapted); Livy, one (adapted); Aulus Gellius, one (adapted); Metamorphoses of Apuleius, one (adapted); Cicero, De Divinatione, one. They are all narrative and quite simple, with abundant opportunity to show the genius of our English sentence in contrast to that of the Roman original.

There is no required course leading up to these examinations, nor is the field from which the questions may be drawn limited by any statute of the University. The candidates from England have usually been studying Latin for six or seven years, or possibly longer.

Can one judge from the examinations in hand what may be considered the aims in the study of Latin for College preparation as defined by the University of Oxford? Three aims stand out: first of all, the mastery of a considerable vocabulary; second, the use of this vocabulary in narrative that is vivacious and requires a conscious adjustment to the spirit of the language into which the translation is to be made; third, the adherence to simple forms of sentence that characterize narrative in every language and the avoidance of complicated ideas which involve difficult constructions.

Before I speak of other matters, will you permit me to declare my undying faith in mental habits of regu-

¹This paper was read at the Twenty-first Annual Meeting of The Classical Association of the Atlantic States, held at The George Washington University, Washington, D. C., May 6-7, 1927.

²A reprint of the set of six complete examinations may be obtained from the writer for six cents in postage.

larity and perseverance, and in Latin as the study that offers the greatest opportunity for training the mind in these habits and in the slow and laborious processes of thought? It is only before an audience of classicists that one may expect sympathy for a remark like that, or even dare to say it with impunity. But I do not believe that even yet have we classical teachers grasped the full damage done to our cause by the doctrines of the behaviorists as they filter down into the minds of educators and the public. The popular interpretation of modern psychological doctrine is that nothing one does alters him at all, and that therefore all we need to do for young people is to keep them out of mischief and amuse them mildly until they are strong enough to enter the world's workrooms. If this hideous distortion of a thought ever really takes entire possession of the educational world, Latin will utterly vanish from our curricula. But, because it has already made great inroads, we ought to take thought to hold our ground now while there is yet time and while we still have some of our inheritance to hold.

Our present third and fourth year courses are so heavy that they require of pupils half again as much time for preparation as any other subject. An article in *The Classical Journal* several years ago was devoted to a record of the amount of time spent on Latin and other subjects in home preparation by the students of a large mid-western High School. The Latin lesson took from thirty to fifty per cent. more time than was required by any other subject; this percentage increased as the course progressed to the third and the fourth years. You will remember also that at a meeting of The Classical Association of the Atlantic States Mr. Charles H. Breed said that students were beginning to find out that to get four credits in Latin for College entrance took from one to two years longer than to get any other possible four credits. No one but ourselves knows how well spent is this time; but, if we keep on demanding it, we shall soon have no one of whom to demand it. The whole age has turned its back on our articles of faith, and is hurrying off in the opposite direction. If we do not try to keep within reach of the psychological and pedagogical thought of our day and generation, we shall soon find that the world has moved off and left us, and that we have not even a means of communication with it. No matter how mistaken and how wrongheaded we know these ideas to be, we must yield enough to get our course arranged within working limits comparable with the time spent on other subjects. We must recast our course both in quantity and in quality, so that preparation for fifty or at most for sixty minutes each night will enable a faithful pupil to do well and to gain a mastery over the field we have defined for his efforts.

Let us, then, lessen considerably the amount of reading we require in Latin. But all High School teachers will join me, I believe, in begging that we keep some Ovid, whose gaiety is apparent to the children even through the difficulties of language, and some Vergil, whose noble seriousness impresses them, some Cicero, too, for with him the pupils begin to under-

stand some things about sentences in their own tongue which they never before suspected. They begin to see the source and the inspiration of those long swelling periods in the Gettysburg Address, and learn to imitate the somber majesty of the war speeches of Elihu Root and Woodrow Wilson. But let us be released from the necessity of doing hastily 4,500 or 5,000 lines of poetry, where 2,500 could be done well, and let us no longer read 2,800 lines of Cicero where 1,800 or 2,000 would be reasonable.

Coincident with this reduction in amount should go a change in our approach—or perhaps I should say—the completion and the culmination of a change which we began some time ago, namely the centering of all our effort on translation at sight. But let us make our sight tests such that an able student, after four years of faithful work, can feel that he can handle the passages adequately.

But the field of prose composition offers the best opportunity to improve our course by reconstruction. It is just here that the example of Oxford may be most useful to us. If we should adopt as our aim that our students should be able to write simple narrative paragraphs at the end of their four-year course, we should add to our course something it has never contained before, i.e. practice in shaping narrative sentences as the Romans wrote them, with each contributing idea arriving at its proper time and stated with its due emphasis, while the whole thought is crowned at the end with its fitting climax. Never can we reach this power by giving isolated sentences meant to drill on particular grammatical points; that is what we have been compelled to do all through the third and the fourth years in order to shed light on the difficult constructions we attempted to master during those years. If we could compress most of that very necessary drill work into the first and second years, we could make the bulk of our third and fourth year prose paragraph stories. Then, while our students were under no compulsion to use complicated constructions which are too difficult and too abstract for them, they might begin to grasp the importance of subordination of ideas and thus inductively, as it were, learn to use ablatives absolute, *cum*-clauses, and participial phrases, not mechanically, because the exercise heading told them to use such forms of expression, but rhetorically, because thus the story becomes more effective.

Before I summarize these points, may I state my position baldly? I know that I shall be accused of 'lowering our standard'. If diminishing the quantity of what we read is doing that, I must plead guilty. But I believe that genuine mastery of what we read, and increased power over the Roman sentence would really augment the value of our work as an educational medium. Of course I, too, as well as the rest of you, would rather die in a good cause than live to surrender it. But in this case I am convinced that we are rather in danger of killing our cause ourselves, while we shall linger to lament it.

This, then, is the policy I advocate:—first, cutting down the quantity read in the third and the fourth

years from thirty to fifty per cent, and treating in the notes of our reading editions all the difficult subjunctive constructions now supposedly mastered in the third and the fourth years; second, making sight translation the central objective; third, keeping the prose composition to simple narrative forms and practicing the structure of the Latin sentence.

It was the Oxford "Smalls" that first gave me courage to think that such a course was perfectly possible and highly advisable³.

CENTRAL HIGH SCHOOL,
WASHINGTON, D. C.

MILDRED DEAN

REVIEWS

Athenian Political Commissions. By Frederick D. Smith. Private Edition, Distributed by The University of Chicago Libraries (1920). Pp. 89.

In his monograph, *Athenian Political Commissions*, accepted by the University of Chicago as a dissertation for the degree of Doctor of Philosophy, Mr. Frederick D. Smith, after noting briefly the essential characteristics of a 'commission' as exemplified in the practice of modern governments, and inviting attention to the multiplicity of commissions which functioned under the Athenian democracy, defines the particular object of his investigation. This is to trace the emergence in Athens of a type of commission (10) "that can be recognized as distinctly political", and to show how effectively the practice of setting up such commissions was utilized by the oligarchic party in its successful *coups d'état* of 411 and 404 B. C. As instance of "Early Political Commissions" (Chapter I: 11-15) Dr. Smith cites the lawgivers of the seventh century, discussing in some detail the commissions of Dracon and Solon, and the special commission later entrusted to Aristides. He is apparently not so familiar with earlier periods as with that of the Peloponnesian War; hence his treatment here is less thorough. For example, he ignores the interesting possibility that the Thesmothes were originally a commission representing the three classes of citizens, and he gives no hint of his reasons for excluding the important reform of Clisthenes, whose position had enough in common with that of Solon or Dracon to make us wonder why he is not even mentioned.

In Chapter II, *The Institution of Political Commissions* (16-31), the author describes in detail the type of commission to which "political" tasks were commonly entrusted as established by inscriptional evidence prior to 411 B. C. In the first document presented (*Corpus Inscriptionum Atticarum* 4. 27 B) we have an indubitable instance of a commission appointed to carry out a specific task. The other two cases, however, are less satisfying to the critical mind, since the sole evidence for commissions is the phrase *κατὰ τὰς συγγραφάς*, and *συγγραφαί* by no means invariably denotes the report of a board of *συγγραφεῖς*. The Delian inscription, for example (*Corpus Inscriptio-*

tionum Atticarum I. 283), is, certainly, the report of a permanent board (*Ἀθηναίων Ἀμφικτίονες*), and the *συγγραφαί* are no more than lease agreements. The author's summary, however, is for the most part based on the Eleusinian instance, or supported by what we know of later practice, and may be accepted with but few reservations.

In the account of the two oligarchic revolutions and the dexterity with which the leaders took advantage of the Athenian fondness for setting up special "political" commissions, the author is at his best (Chapter IV, *The Thirty συγγραφεῖς* of 411 B. C. [42-56], and Chapter VII, *The Thirty συγγραφεῖς* of 404 B. C. [79-84]). He steers his way through the contradictions and the perplexities of the sources with caution and sound judgment, and contributes materially to our knowledge of this difficult period as well as of the manner in which these special commissions functioned.

Here and there a few minor matters call for comment. The statement (5) that the Logistae were a commission "whose personnel was likely to change each prytany..." appears to rest upon a misinterpretation of Aristotle, *Constitution of Athens* 48.3. It is somewhat misleading (5) to speak of the Heliastic juries as "judicial committees of the Ecclesia..." and to liken their duties (6) to "those of a modern grand jury..." The date of Dracon's legislation is now clearly set in the year 621, not 624 (11).

The author is to be congratulated on having carried out with notable success a much needed investigation. His monograph extends and makes more precise our knowledge on several important points, and will remain the standard work of reference on this subject until there shall be material accretions to our sources.

UNIVERSITY OF CALIFORNIA

GEORGE CALHOUN

The Daily Life of the Greeks and Romans as Illustrated in the Classical Collections <of The Metropolitan Museum of Art>. By Helen McClees. New York: The Metropolitan Museum of Art (1925). Pp. xvii + 135.

The pamphlet entitled *The Daily Life of the Greeks and Romans* was prepared by Dr. Helen McClees with the idea of providing the essential facts for an understanding of the objects in the collection of classical antiquities in The Metropolitan Museum of Art, New York City. Its descriptions are brief, but informative. Were they shorter, a visitor would not be much edified; were they longer, he would probably not take time to read them. Naturally the subjects discussed and the method of treatment are determined by the material available. The usefulness of the pamphlet is not limited, however, to the needs of the visitor. Teachers desiring concise statements of many aspects of ancient private life will find the monograph exceedingly helpful. The numerous illustrations, one hundred and fifty-six numbered figures and also headbands and tailpieces, would alone warrant its inclusion in the general literature of the subject.

³Mr. C. H. Breed, in the paper to which Miss Dean made reference above, a paper entitled *A Plea for the Reorganization of the Work in Latin Composition in Secondary Schools*, *THE CLASSICAL WEEKLY* 8.202-204 (May 8, 1915), anticipated by twelve years the essence of Miss Dean's paper, so far as that paper relates to the work in Latin prose composition. C. K. >

There have been four printings of this pamphlet, two of which have incorporated corrections. Every statement has, therefore, been carefully weighed. The task of popular presentation of this material looks easy, now that it has been successfully accomplished, but it requires an effort for a scholar to be brief and to refrain from parading erudition. It is a rare gift to be able to make numerous short generalizations and yet avoid unwarranted implications. Miss McClees's style is characterized by simplicity, but it is the simplicity that comes only with an intimate knowledge of a subject.

An interesting terra cotta relief is reproduced on page 7 (Figure 7). It represents two soldiers with their right hands clasped. They are clad in plumed helmet, cuirass, and greaves. Their left hands rest upon shields. The caption reads "Warriors Making a Treaty (?)". I do not believe that there can be an iota of doubt that this is the correct interpretation. The soldiers are in complete military regalia and their bearing has an atmosphere of authority and distinction. They are making terms. The relief reminds one of Plutarch's description (Theseus 30) of the way in which Theseus and Peirithous agreed to end their animosity and to become friends.

On page 20 we read: "Walls were covered with stucco, which was frequently painted..." Since painting (i. e. fresco painting) was done while the stucco was still moist, it could not have been done frequently. I do not in the least believe that Dr. McClees means what she actually says, but I feel that the unsuspecting reader will take her at her word and conclude, perhaps, that repainting was as simple a matter as repapering is with us.

It is stated on page 42 that "Rolling hoops, contrary to modern ideas, seems to have been a boys' sport..." Is it now solely a girl's sport? My youthful friends and I rolled hoops and were never called "sisters" by our older brothers!

<I too as a boy rolled hoops in New York City. It happens that I have not seen or heard of the rolling of hoops by either boys or girls (outside of gymnasiums) in many years. But that may mean as little as the statement once made to me by a Professor of History, to the effect that so many of the good old customs were passing away. As an instance he cited the fact (!) that one no longer saw on Good Friday announcements in bakeries that hot cross buns were for sale. He said this just before a Good Friday. I suggested that he take a walk on that day. He did so. We happened to lunch together again a few days afterward. Of course I need not say what his report was.

My main purpose in writing this note is, however, to call attention to a passage in which Horace condemns the rolling of hoops. He characterizes such activity as Greek and as unworthy of a Roman *ingenuus puer*. See Carmina 3. 24.54-62:

Nescio equo puer
haerere ingenuus puer
venarique timet, ludere doctior
seu Graeco iubeas trocho
seu malis vetita legibus alea,
cum periura patris fides
consortem socrum fallat et hospites,
indignoque pecuniam
heredi proferet.

Note the company in which the *Graecus trochus* finds itself! In Bulwer's *Last Days of Pompeii*, Book the First, Chapter III, there is an account of a dinner at the house of Glaucus. Presently Clodius produces the dice. "The dice in summer, and I an aedile," said Pansa, magisterially; "it is against all law." The reader may examine the comments by Kiessling-Heinze and Smith in their editions of the *Odes* of Horace.

The *trochus* is mentioned again by Horace in a way to show that to him this sport seemed un-Roman. I have in mind *Sermones* 2.2. 9-16, near the beginning of Ofellius's homily on simple living:

Some effort has been made to show survivals in private life. There are illustrations of the modern use of the spindle and the distaff (35), of an old-style plough (111), and of donkeys carrying jars (113). Since efforts to link the present with the past are now quite popular, this idea might have been carried even farther. For instance, peasant women still carry vessels on their heads (see Figure 44, "Women at a Well-House in Athens"), and votive offerings (6) are still in common use. Dressing babies in swaddling clothes (40) still continues. I have a picture which I took in a *capanna* village² a few miles from Rome that perfectly illustrates this practice. I took the picture because of the resemblance of the baby to one similarly dressed in a Pompeian wall-painting.

I am heartily in sympathy with the idea behind the publications of The Metropolitan Museum of Art. I approve of any catalogue or pamphlet which helps to make us realize what a wealth of classical material we have in America. In my professorial *Odyssey* about the country I have been surprised at the number and the variety and the quality of our collections³.

UNIVERSITY OF MICHIGAN

EUGENE S. MCCARTNEY

Greek Athletics. By Christine Alexander. New York: The Metropolitan Museum of Art (1925). Pp. 31.

Miss Alexander's pamphlet on Greek Athletics contains seventy-eight photographs and drawings illustrating various branches of Greek athletic endeavor. The originals of twenty-four illustrations are in The Metropolitan Museum of Art, so that it is obvious that the remainder, which are carefully chosen, are intended to fill lacunae. It is a great convenience for students of antiquities to be able to consult pictures when the originals are at a distance. This is a welcome addition to our published material on Greek athletics and is certain

Leporem sectatus equove
lassus ab indomito vel, si Romana fatigat
militia adsumtum graecari, seu pila velox
molliter austerum studio fallente laborem,
seu te discus agit (pete cedentem aera disco!),
cum labor extuderit fastidia, siccus, inanis,
sperne cibum vilem, nisi Hymettia mella Falerno
ne biberis diluta.

The notes on this passage in the Kiessling-Heinze edition⁴ (Berlin, Weidmann, 1921) are particularly good.

I should translate the passage as follows:

'After hunting a hare, or tiring yourself out by a horse you could not control, or, if rather (*vel*), in case true Roman exercises, those of soldiering, exhaust one who is trained to do Greek things, the swift ball plies you *<le... agit>*, the while the zest for the sport makes the play soft and beguiles the exacting toil, or the discus plies you (assail with the discus the air that makes no resistance!) then, when the toil shall have beaten out of you all overniceness of appetite, then, I say, thirsty, empty, spurn cheap foods, drink no wines save honeyed wines, wines treated with honey of Hymettus and with Falernian...' C. K. <

<On *capanna* villages see Dr. McCartney's remarks in THE CLASSICAL WEEKLY 21.36-37. C. K. >

<In THE CLASSICAL WEEKLY 2.100-102 there was an account, by Professor F. W. Shipley, of the Saalburg Collection, at Washington University, St. Louis, a very valuable collection of Roman things, far too little known to teachers of the Classics.

In THE CLASSICAL WEEKLY 9.98-102, under the caption Some Archaeological Collections in the United States, there were brief accounts of The Olcott Collection at Columbia University, The Classical Museum in Hunter College, The Archaeological Collection of The Johns Hopkins University, The University of Pennsylvania Museum, The Metropolitan Museum of Art, and the Saalburg Collection. In THE CLASSICAL WEEKLY 13.104 there is a short notice of the Archaeological Collection at Vassar College. C. K. >

to be useful to the specialist as well as to the general student of ancient life.

Many of the illustrations have only one, two, or three lines of explanation. This brevity may be due to an attempt to meet the special needs of the Museum and to the fact that many pictures speak for themselves, but I am inclined to think that the laudable desire for condensation has been carried too far. On several occasions I have given popular lectures on Greek athletics. After each one somebody was sure to manifest an interest in something I thought I could omit. On page 4 of this pamphlet there is shown a hare suspended from a wall along with athletic equipment and accessories. Why is it there? This is an inevitable question. A College President once asked if it represented "drag" or "grease". Since the hare is frequently depicted on athletic vases, one may conclude that it was a common type of gift to trainers.

Of a vase pictured on page 5 the remark is made: "...The trainer smells a flower as he oversees the exercise". The figure of the trainer is effeminate; his clothing recalls that of the Acropolis Maidens; the dainty way of holding the flower reminds one that vase painters frequently represented women with flowers in their hands. Cicero's verbal picture of the effeminacy of the followers of Catiline is weak in comparison with Andocides's brush here. Some comment upon the carriage of this figure seems necessary. Furtwängler and Reichhold¹ thus characterize him: "Wie er, den geblumten Mantel, zum Schutz gegen die Sonne über das Hinterhaupt gezogen, schüchtern dasteht und mit seinen langen Spinnenfingern eine Rose zur Nase führt, macht er uns eher den Eindruck eines dekadenten Ästheten, als den eines Turnlehrers".

No comment is made about the maneuvers and holds of the two pairs of wrestlers represented upon the same vase².

Three reliefs of the sculptured bases found in the Wall of Themistocles, in 1922, are illustrated on pages 20 and 30³. Two wrestlers occupy the center of the relief on page 20, but in the descriptive matter no mention is made of the figures to the right and to the left. The figure to the right is undoubtedly a javelin-thrower; the one to the left has been identified rather recently as a runner in the attitude of taking off⁴. This interpretation I regard as correct. One may compare the posture of the runners on pages 7 and 9, where the only marked difference is the change in the position of the left arm for the purpose of carrying a shield.

¹A. Furtwängler und K. Reichhold, *Griechische Vasenmalerei*, Serie III, Text, page 74 (Munich, F. Bruckmann, 1910). The flower is certainly not a rose.

²Explanations are given by E. N. Gardiner, *Greek Athletic Sports and Festivals* 385, 390 (London, Macmillan and Co., 1910).

³See T. L. Shear, *Two Sculptured Bases in Athens*, *THE CLASSICAL WEEKLY* 15.200-210. Excellent illustrations are to be found in W. W. Hyde's article, *Athlete Reliefs from the Themistoclean Wall at Athens*, *Art and Archaeology* 15 (1923), 117-124. See also T. L. Shear, *Two Sculptured Bases from the Themistoclean Wall*, *American Journal of Archaeology* 26 (1922), 355-360. Other references are to be found on page 283 of the article cited in the next note.

⁴LaRue Van Hook, *An Athlete Relief from the Themistoclean Wall*, *Athens*, *American Journal of Archaeology* 30 (1926), 283-287.

One of the reliefs on page 30 shows six ball-players divided into teams of three. The most definite interpretation of it that I have seen is to be found in F. A. Wright's *Greek Athletics* (London, Jonathan Cape, 1925), a book that appeared too late to be included in Miss Alexander's select bibliography. On pages 109-110 Professor Wright states that this relief

...shows probably the beginning of the most popular and the most energetic of all forms of ball games, the Phaeninda, played with a small hard ball stuffed with hair, the Harpastum. The game bore some resemblance to our Rugby, except that the ball was always thrown and never kicked. The scene on the relief represents a throw-in from the touch-line; one youth is preparing to throw, the rest are waiting either to seize the ball in the air or to tackle the next possessor.

In the group to the left two men are getting a good start as the ball is put in play. The middle figure of the group to the right is preparing to catch the ball. The man in front of him is looking back, and, presumably, is ready to provide protection for the receiver. Galen's treatise on the Small Ball (quoted by Wright, 112-121) shows that players tackled one another violently (see especially 115). The relief is important, then, since it implies high organization and keen competition, elements that seem to be lacking in most forms of ancient ball-playing⁵.

The posture of the man putting the ball in play shows that it is going to be thrown rather high. I have seen large teams of Italian boys using a ball so large and heavy that it too had to be thrown at a high trajectory.

It seems to me that every discussion of Greek athletics should somewhere call attention to the wonderful development of the abdominal muscles. I once heard Sandow comment upon this aspect of Greek physical culture. Sandow's own trunk muscles were developed as highly as those of the athletes shown on these reliefs.

This pamphlet should prove especially valuable to Schools near enough to visit the Museum. It could be used to great advantage in the years of the Olympic Games.

By way of epilogue I may add that interest in Greek and Roman athletics is not restricted to four-year cycles. The most effective account of a modern athletic event that I have ever read is that of the Dempsey-Tunney contest by Mrs. Katharine Fullerton Gerould, *Ringside Seats: A Woman at the Big Fight*, *Harper's Magazine* 154, 21-29 (December, 1926). There is nothing technical about it. Its success is due in no small measure to its wealth of classical allusion. In an article by Lawrence F. Abbott, *Old Stuff*, *The Outlook* 145, 205-206 (February 16, 1927), long extracts are quoted from Lucian's *Anacharsis* to show that certain criticisms of modern sports were made of ancient games also.

Attention may be called to ancient protests against overemphasis upon athletics⁶. Vitruvius, *De Archi-*

⁵Alexander and his companions seem to have done nothing with the ball they used except 'play catch' (see Plutarch, *Alexander* 39.3). For the numerous games in which a ball was used see W. B. McDaniel, *Some Passages Concerning Ball-games*, *Transactions of the American Philological Association* 37.121-134.

⁶See an article entitled *Professionalism in Greek Athletics*, by Clarence A. Manning, *THE CLASSICAL WEEKLY* 11, 74-78. C. K. >.

ectura 9, Praefatio 1-3, bemoans the custom of honoring athletes more than philosophers and writers. Cicero, Cato Maior 33, adds his protest: *Utrum igitur has corporis an Pythagorae tibi malis vires ingeni dari?* Seneca declares (*Naturales Quaestiones* 7.32.1) that the higher studies are pursued only when rain interrupts the games. St. Augustine tells us (*Confessions* 1.10.16) that his fondness for ball-playing led him to neglect his studies—and to incur whippings as a punishment.

UNIVERSITY OF MICHIGAN

EUGENE S. MCCARTNEY

The Use of the Optative Mood in the Works of St. John Chrysostom. By Frederick Walter Augustine Dickinson. Washington, D. C.: The Catholic University of America (1926). Pp. xvi + 179.

Dr. F. W. A. Dickinson's dissertation, *The Use of the Optative Mood in the Works of St. John Chrysostom*, is Volume XI of *The Catholic University of America Patristic Studies*¹. The purpose of the dissertation is to add to what is known of the use of the optative in late Greek. It is generally supposed that Greek of the fourth century after Christ shows a great falling off from the classical standard. Whatever is found to be true of the optative may indicate the condition of the rest of the language, since the optative may be considered the mood which would show most symptoms of change. Therefore, if the Greek of St. John Chrysostom shows a fairly regular use of the optative, we are justified in assuming that in general the language of his period did not deviate far from the classical norm.

The dissertation is divided into five chapters. Chapter I (1-15) gives a short sketch of the development of the optative mood, where, with many references to grammatical authorities, an attempt is made to explain the optative mood and to trace its growth. Some of this seems to verge on the 'metaphysical' school of syntax so much deprecated by Professor Gildersleeve, but the chapter is valuable as giving a synopsis of the chief theories about the optative.

Chapter II (16-37) deals with the optative of wish. St. John Chrysostom uses the optative to express wish rather frequently, but there is little variety in the kind of wishes used. In the majority of cases this variety of optative is confined to some form of the verb *ἵνα*. From this may be drawn the conclusion that there is a tendency on the part of St. John to use the optative of wish as a kind of formula.

Chapter III (38-66) is concerned with the potential optative. In most cases this construction in the author considered is used with the particle *ἄν*. The writings of St. John furnish some examples of the potential optative without *ἄν*, but, inasmuch as these cases are relatively few, while the occurrences of the construction with *ἄν* are numerous, we may conclude that in this particular author the less ordinary construction is to be thought of as possible, but unusual.

¹For a list of the volumes in these Studies, and for references to reviews of them in *THE CLASSICAL WEEKLY* see *THE CLASSICAL WEEKLY* 21.17-18. C. K. >.

Chapter IV (67-125) treats of the optative mood in conditional sentences. In his use of the conditional forms St. John agrees in the main with the usage of the writers of Attic prose. Some variation from the classical norm appears, but these variations may be explained on the ground that, in writing that represents oratorical rather than purely literary composition, greater freedom is possible in the use of conditional sentences.

Chapter V (126-168) deals with other uses of the optative, including its use with particles, in indirect discourse, with relative words, in clauses of result, etc. Sixteen uses of the optative are considered in this chapter; these represent the chief classical uses of the mood apart from those considered in the first four chapters of the dissertation.

Following the five chapters that constitute the bulk of the dissertation there is a Summary and Conclusion (169-175), in which is given a résumé of the conclusions arrived at. In the main the usage of St. John is that of the best prose writers of the classical period. Most of the variations from the classical norm result from the greater flexibility which the language had acquired in the course of centuries. A consideration of the evidence here presented shows that the optative had by no means disappeared from the Greek language in the fourth century after Christ; indeed the evidence proves that the optative changed but little throughout its history. This seems but another testimony to the enduring vigor of the Greek language.

It is fashionable now in some quarters to decry the value of syntactical dissertations. A work of this kind has, however, great worth, for it serves to correct certain misapprehensions about the status of late Greek. The judgment is frequently repeated that the Greek of the ecclesiastical writers is bad; it is important, therefore, to have a dissertation like the present, which demonstrates, by pages of statistics, that the syntax of at least one of these writers was, in the main, good. The dissertation is, for the most part, excellently presented. In the interests of uniformity it would have been wise if the author had been consistent in his capitalization, and had not spelled the word optative sometimes with a capital, sometimes with a small letter.

UNION COLLEGE

HARRISON CADWALLADER COFFIN

The Ascetic Works of Saint Basil. Translated into English with Introduction and Notes. By W. K. L. Clarke. London: Society for Promoting Christian Knowledge (1925). Pp. 362.

Dr. W. K. L. Clarke's annotated translation of *The Ascetic Works of St. Basil* is a thesis approved by the University of Cambridge for the degree of Doctor of Divinity. The works of St. Basil here considered are *Praevia Institutio Ascetica*, *Sermo De Renuntiatione Saeculi*, *Sermo De Ascetica Disciplina*, *Sermones Ascetici*, *De Iudicio Dei*, *De Fide*, *Moralia*, *Regulae Fusius Tractatae*, *Regulae Brevius Tractatae*.

The work begins with a long Introduction (1-53) in which the author discusses the authenticity of the texts, dates, vocabulary, and various other special problems involved in the writings mentioned. The bulk of the book (55-351) is taken up with the translation; the writings translated are considered in the order given above.

The translation is clear and readable. The notes demonstrate great learning, and wide acquaintance not only with the Bible, but with the technicalities of theology and the principles of ascetic Christianity. The book is to be recommended to those who are seeking a scholarly treatment of St Basil and his theories.

UNION COLLEGE HARRISON CADWALLADER COFFIN

The Vocabulary of the Moral-Ascetical Works of Saint Ambrose. By Sister Mary Finbarr Barry. Washington, D. C.: The Catholic University of America (1926). Pp. xiii + 287.

Sister Mary Finbarr Barry's dissertation, The Vocabulary of the Moral-Ascetical Works of Saint Ambrose, is Volume X of The Catholic University of America Patristic Studies. The works of St. Ambrose which are studied here are *De Officiis Ministrorum*, *De Virginitate*, *De Viduis*, *De Virginitate*, *De Institutione Virginis*, *Exhortatio Virginitatis*, *De Lapsu Virginis Consecratae*. The chief of these, indeed the masterpiece of all the writings of St. Ambrose, is the *De Officiis Ministrorum*.

Chapter I (1-12) contains a brief discussion of the moral-ascetical works of St. Ambrose. The point is made (1, 3) that Ambrose was greater as a preacher than he was as a literary artist, that he was deficient in the art of literary composition, and that both Jerome and Augustine excelled him as writers. A summary is given (4-6) of the debt which Ambrose's *De Officiis Ministrorum* owes to Cicero's *De Officiis*.

Chapter II (13-85) deals with the substantives. The words studied are arranged in the following categories: (a) ante-classical, words occurring in authors before Lucretius; (b) late-classical, words occurring in any author, Christian or pagan, who flourished before Suetonius, but not before Christ; (c) post-classical, words found in any author after Suetonius, that is, after 160 A. D. Apuleius is put in this category because he has the spirit of writers of post-classical Latin;

(d) ecclesiastical, words of Christian meaning used by Christian writers only; (e) poetical, words employed by the poets of any of the periods of Latin; (f) rare words, words rare in non-classical Latin. These categories are used of all the words studied.

Chapter III (86-126) deals with adjectives, Chapter IV (127-170) with verbs, Chapter V (171-177) with adverbs, Chapter VI (178-199) with Greek and Hebrew words. Ambrose had no objection to the use of Greek words, but, aside from proper nouns, only five Hebrew words are noted. Chapter VII (200-231) deals with semantics. Here are considered religious terms of paganism, used to express Christian ideas, and words which have completely changed their meaning. The first group contains by far the smaller number.

Chapter VIII (232-254) deals with Ciceronian words. A separate chapter is given to these, partly because of the close connection between Ambrose's *De Officiis Ministrorum* and Cicero's *De Officiis*, partly because the other prose works of Ambrose show a great deal of Ciceronian influence. Chapter IX (255-260) deals with rare words. Many of these are restricted to the works of Cicero, many of them are abstract nouns in *-las* and *-tio*. Chapter X (261-269) deals with miscellaneous words of a non-classical sort which do not seem to conform to any of the previous categories.

A summary of the conclusions arrived at is given in pages 270-274. Here statistics are given of the occurrences of words of different kinds in the works studied. These figures show that Ambrose, living as he did in the fifth century after Christ, necessarily used a number of non-classical and strictly Christian words. The striking thing is that he used so few. The evidence indicates that, while he was not so great a literary artist as some of the other ecclesiastical writers, nevertheless in his vocabulary he was a bit of a purist.

This dissertation shows the care and the thoroughness which we have come to expect of the works in the series in which it appears. A considerable amount of detail is well organized, and effectively presented. The place of St. Ambrose in the development of the Latin tongue is now established; all serious students of Latin lexicography must be grateful to find the evidence so well gathered.

UNION COLLEGE HARRISON CADWALLADER COFFIN

American Academy in Rome

School of Classical Studies

Seventh Summer Session, July 8 - Aug. 16, 1929

Teachers and Graduate Students in the Classics, History, and related subjects are invited to attend the Seventh Summer Session of the School of Classical Studies in the American Academy in Rome.

The Session will be conducted by Professor Grant Showerman, of the University of Wisconsin, Annual Professor in the School in 1922-1923, and Director of the Summer Sessions of 1923-1928.

The enrollment will be limited to 50. No one not intending to execute the full six weeks' program should apply.

The program will consist of one comprehensive and unified course designed to communicate a general acquaintance with the city in its principal phases from the first settlement to the present time, and a special acquaintance with it in the times of Cicero, Caesar, Vergil, and the first Emperors. It will include

- (1) A Historical Survey of Rome the City.
- (2) Monuments of Ancient, Early Christian, Medieval, Renaissance, and Modern Rome.
- (3) Life and Letters in the Classical Period.
- (4) Visits to a limited number of sites outside of Rome, including Pompeii.
- (5) Appreciations of Modern Italy.

The lectures will be given in the Academy building, before the monuments, and at the sites. Independent reading and written work will be required. The Academy certificate, recommending a credit of six hours in American Graduate Schools, will be presented on completion of the work by examination.

Total necessary expenses, including voyage in tourist class from and to New York and the Academy fee of \$50.00, may be calculated at about \$500.00.

*For further details write to Professor Grant Showerman,
410 North Butler Street, Madison, Wisconsin.*

Texts For The First Year

LATIN—FIRST YEAR

The Climax Series

By MAGOFFIN and HENRY

The quality of the connected Latin reading and the functional presentation of the vocabulary, syntax, grammar, and word study distinguish this beginning book.

LATIN—FIRST YEAR re-creates the atmosphere of Rome at the apex of her glory, as a basis for student interest.

CLASSICAL MYTHS THAT LIVE TODAY

By FRANCIS E. SABIN

Famous Greek and Roman myths of antiquity are retold in lively and interesting style in this reader for the High School or Junior High School.

NARRATIONES BIBLICAE

By LIPSKY and WEDECK

The easy Latin of the Vulgate has been adapted for the second half of the first year. Seven familiar Biblical stories provide excellent supplementary connected reading.

SILVER, BURDETT AND COMPANY

NEW YORK

NEWARK

BOSTON

CHICAGO

SAN FRANCISCO

THE CENTURY COLLEGE LATIN SERIES

EDITED BY

MARBURY B. OGLE, Ph.D.

THE CENTURY CO.

**353 Fourth Ave., New York City
2126 Prairie Ave., Chicago**

LIVY

XXX---XXXIII

This text, edited by Clarence W. Mendell, Ph.D., Dean of Yale College, Yale University, provides for students a delightful and romantic piece of history. Its chief advantage is that it makes available for use in College courses in Freshman Latin a new body of Livy material which covers a vitally important period in the history of Rome. **12 mo, 210 pages. Price, \$2.25.**

ENGLISH AND LATIN

A manual of prose composition prepared by Marbury B. Ogle, Ph.D., Professor of Classical Languages at the Ohio State University, to awaken the student of Latin to a curiosity about language as language and to challenge him to think more carefully about the character of Latin and of his own English by bringing the differences of the two languages into high relief. **12 mo, 190 pages. Price, \$1.35.**

You are invited to write for a more complete description of these books